



The Bombay Guardian.

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WEEKLY REVIEW.

The dream regarding the Nana Sahib is spelled, and we awake to the reality that the prisoner in our hands is simple Jumna Khan, a fakeer. But the wonderful thing is this that this Jumna Khan has been for years personating Nana Sahib, and people have believed his story, and carefully kept the secret, and that he has found it a profitable thing to play this rôle. From this it appears that there are a great many people in India who have a very different conception of Nana Sahib from that which English people entertain. The atrocities of which the miscreant of Bithoor was guilty, the cruel and dastardly massacre of hundreds of men, women and children under circumstances of almost unparalleled barbarity, all this, instead of being to the discredit of the perpetrator, is actually looked upon by multitudes of people in this country as creditable, patriotic, heroic; and the individual whom they believe to be the veritable Nana Sahib goes about in perfect safety, from place to place, and from court to court. When the news came that the Maharajah Scindiah had delivered up this man to the English Government it is said that the Brahmins of Poona were filled with indignation, and some of them are reported to have said that it would not be advisable for Scindiah ever to show himself in Poona. It is very unpleasant, very saddening, to have such a revelation made to us of the feelings of a portion of the Native community. We are far from believing that such disaffection and disloyalty are common among Her Majesty's subjects of India; but it is well for us to take note of the fact that there is such a phase of public sentiment in some parts of India.

—We notice with regret the death of the Rev. Lal Behari Singh, Missionary of the English Presbyterian Church at Rajshaye. Converted in 1844 in the Institution under Dr. Duff, he visited Great Britain in 1860 and was ordained by the Presbytery of Edinburgh in 1862 as a minister of the Free Church of Scotland. He was greatly esteemed by all that knew him. The *Bengal Christian Herald* says:

"He was abundant in his Missionary labours in his new sphere; teaching the word of God to the young; preaching the glorious gospel of the Blessed God to the adults; undertaking itinerating tours and withal carrying on correspondence with the Directors of the mission in London, they were indeed too much for one man; he was the sole agent of the English Presbyterian Church in India and had consequently to do single-handed the work of Secretary, Treasurer and Accountant to the Mission, as well as Missionary."

—We gave, in our last issue, a notice of four of the United Meetings for the promotion of holiness held last week. We are thankful to say that the interest was fully maintained to the close of the week. We

have spoken with many persons who testified to their having received much blessing and profit from the meetings. It was rather a remarkable providence that in the very midst of the week a clergyman of the Church of England profoundly sympathizing with the object of the meetings, and fresh from the atmosphere of similar meetings in England, should have arrived to take part and very earnestly set forth the fulness of the believer's privileges in Christ.

—The Rev. Sholto Campbell Douglas, referred to in the above, left Bombay on Tuesday for Madras. He comes out to India on the invitation of his friend the Rev. Mr. Barton, Secretary of the Church Missionary Society, Madras, travelling at his own expense. During the few days he was in Bombay he preached five or six times in the Girgaum Church, at the request of the Rev. Mr. Weatherhead, and the word was blessed to the conversion of a number of persons. We trust he will be able to spend a longer time in Bombay, after visiting Madras and Calcutta.

—By a strange *coup d'état* Spain has become, in the twinkling of an eye, a monarchy again, with Prince Alfonso as sovereign. At least, the army has pronounced in his favour, the existing Government have accepted the situation, the Duke of Serrano has withdrawn to France, and the people make no sign. Prince Alfonso has only just completed his 17th year. All that we know about him is that he is the son of Queen Isabella, and hardly anything worse could be antecedently known of a man. If peace be restored to the unhappy country, it will be matter of thankfulness, though even this will be inadequate compensation for the restoration of a priest-ridden and profligate dynasty. Let us hope better things. Meanwhile, no one will be surprised if something similar is attempted at Paris. The "Prince Imperial" is in his 19th year.

—We learn from a Prospectus that it is proposed to publish in Poona the book of Jasher, so called, in Hebrew, Marathi and English, in monthly parts. The translator is Mr. Elijah Shaloom, Rastia's Peth, Poona.

—This first week in 1875 has been observed by Christians of different denominations in Bombay, as a season of united and special prayer, in accordance with the invitation of the Evangelical Alliance. The different topics direct our attention to the relations existing between the Kingdom of Christ and the world. Among the topics is one for the spread of religious liberty. We have much cause for thankfulness that, in so many countries under the sun, men have now the opportunity of becoming acquainted with the Word of God, and the privilege of obeying the convictions awakened by that word, without serious molestation or impediment. And yet much remains to be

done. In many countries, the right of man to prove all things and hold fast to that which is good, is yet very imperfectly recognized. We might mention China, Japan, Turkey, Russia, France. In some of these countries there seems to have been a retrogression. The present Government of France is not as favourable to religious liberty as even Louis Napoleon's was. Still, the Gospel is making its way, in spite of the hindrances opposed by mayors and prefects. We wait with some trepidation to see what will follow upon the change of Government in Spain. The last three years have been of great importance to that country, and the leaven of the Gospel has been introduced.

—We are indebted to the American Marathi Mission for a very handsome volume of Marathi hymns with tunes. In this collection are 122 hymns, many of which have not previously been published. Many of the hymns which have become such favourites with the Christian community within a year or two, are here, beautifully rendered in Marathi. A good many of the pieces are especially adapted to social and domestic use. It is just the book for a Sabbath-school. The music is admirably printed. One could not wish for anything better. The get-up of the book is most creditable to the Education Society's Press. Rather more than half of the hymns in this collection are the work of Mrs. Bissell, of Ahmednuggur; some are by the Rev. Mr. Fairbank. A considerable number of the pieces are in native metres; and we are indebted to the Rev. Mr. Harding for something which has not previously been attempted, we believe; we mean the representing of the Native tunes by English notation. The Native Christians delight in the Native metres; Europeans find it very difficult to learn these by ear; through the pains and patience of Mr. Harding they now have an opportunity of learning them by note. Of course it has been impossible to observe the western rules of musical notation; one of the tunes for instance is in the unheard of measure of 5/4; major and minor seem promiscuously blended; very little regard is shown for the key-note; but the essential point is gained: the tunes are fairly represented. The book is entitled **BULBUL**. We can promise it a hearty welcome wherever the praises of Christ are sung in Marathi. There is also an edition of the same without the music, bound in embossed covers, yet sold at a low price. Both books may be had at the Tract and Book Depository.

—It would seem that nowadays, though no other luxury could be afforded in a modest household, that of a carriage for the baby is indispensable. And our heart has frequently learned a sympathetic lesson, as we have seen a poor mother, plainly clothed, and evidently worn out with labour, that her darling might have a carriage as good as that of a far wealthier neighbour. A respectable baby-carriage costs more money than many a man can earn in a week—and still the carriage comes with the baby, thanks to human love for offspring.—*N. Y. Christian Advocate.*

IN the last number of the *Satya Dipika* we find an extended notice of the late Mr. Padmanji Manikji, father of the editor, Rev. Baba Padmanji. We had a letter from Mr. Baba at the time of his father's decease, embodying a number of interesting notices of his lamented father. We make some extracts from this letter, believing that it may be helpful to many to see how Mr. Padmanji Senr. conducted himself towards his Christian son.

"At the time of my making an open profession of Christianity he behaved unto me in a most judicious way, becoming a person of enlightened views. He never exhibited the common spirit of persecution, nor cherished the least hatred towards me, or contempt for Christianity; on the other hand he greatly respected my religious convictions, and especially my reading of the word of God and the observance of the Sabbath. He often allowed me to hold Christian worship in his family, and asked an interest in my prayers whenever there was sickness or any other calamity in it. He had formed the acquaintance of many Christians through me, and had a great respect for some of them. He even allowed Christians to enter his house, whom to touch, as Hindus, would have been pollution.

He took much delight in reading my humble literary productions, one of which, Comparison between Hinduism and Christianity, was written at his request and suggestion. He was never ashamed to own me as his Christian son before respectable people of his own caste, and especially of the priestly caste.

He was very fond of bringing to my house learned Brahmins, whenever there was an opportunity, for a religious discussion. Whenever he happened to read anything against Christianity in the newspapers, he seemed very anxious to know what would be my reply to it. He loved all the members of my Christian family, and took much delight in calling them to his house for a social meeting. Truth was very often presented to him, especially by way of epistolary correspondence. He never brought any objections against the doctrines of the Gospel, and he had no sympathy with the views of the Brahma Samaj, although he took an interest in knowing them.

On his deathbed Truth was again presented to his mind. The day before his death I asked him permission to pray by his bedside, which he very readily granted, and seemed to join with me with a reverential feeling. He said he was unable to stand up, but would sit up, which he did with ease, and asked my younger brother to join his hands in a reverential posture while I prayed. The next day, a few hours before the close of his earthly career, he asked me of his own accord to engage in prayer, which I offered in great weakness. I then told him once more of the Saviour's righteousness, as the only ground of our acceptance with God and a passport to heaven. After a while he said with much composure that he had great inward peace—"Great peace in heart." These were his last words with respect to his religious state. He advised the weeping members of his family to live in peace and harmony, which he said was the only means of safety."

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DISESTABLISHMENT.

THE Baptist Missionaries in Conference in Calcutta in 1873, considered a Resolution to the effect that it was the duty of all Christians to pray and labour for the abolition of the Indian Ecclesiastical Establishment, as a useless burden, alike on the Indian people and the Christian Church. The Resolution was postponed for a year, and has been passed in the Conference lately held, and a Society has been formed in Calcutta having Disestablishment in India for its aim.

During the twenty years that the *Bombay Guardian* has been under our care we

have constantly maintained that the Church of Christ can only be injured by an alliance with the State, and that we cannot find in the New Testament any warrant for the belief that a State maintenance is among the provisions made by the Lord Jesus for the support of his church.

Addressing the Church at Corinth Paul said: "God is able to make all grace abound towards you, that ye, always having all-sufficiency in all things, may abound to every good work." 2 Cor. ix. 8. If the context be examined it will be seen that the grace here referred to is *divine help in temporal things*. Now the Lord's hand is not shortened that it cannot save; he is with his people even unto the end of the world, having all power in heaven and in earth. Looking at the instructions given by our Lord personally to his apostles and disciples, we see that his grand aim is to bring out the fullest exhibition of faith, to have his people always conscious of their dependence upon him, and always looking to him. He says, indeed, that the labourer is worthy of his hire; but the Christian labourer serves Christ and receives his hire from Christ. How does he receive it? We find this fully stated in the writings of Paul. "Let him that is taught communicate unto him that teacheth in all good things," impart whatever is needed. "Even so hath the Lord ordained that they who preach the Gospel should live of the Gospel." Here, then, we have the Lord's ordinance concerning the support of the ministry. They who benefit by this ministry, and are brought to Christ, will be constrained by Christ's love in their hearts to give of their substance for the support of the ministers. And we do not find in all the New Testament any other arrangement than this. And not only did the primitive Christians support their own pastors and teachers, so far as these had need, but sent forth evangelists to preach to those who were not acquainted with the Gospel; and when there was any special exigency in any part of the Church (as when there was a famine in Judea) they came to the help of their needy brethren. This they did out of their deep poverty, and were undoubtedly blessed in the doing of it. They found that it was not a vain thing to trust in the Lord Jesus; they gave freely according to his will, but he did not allow them to suffer on account of it. "We do you to wit (he says, 2 Cor. viii. 1) of the grace of God bestowed on the churches of Macedonia." What was this grace of God? It was simply this that they were enabled by faith, out of their deep poverty, to contribute largely to the fund for the relief of the saints of Judea. Looking at all the circumstances of the case, we are justified in arguing that if the Apostolic Church could provide for the support of its own working agency, much more can this be done by our modern wealthier churches.

All through the Old Testament even, we find this principle enunciated, and the Jews were constantly bringing upon themselves the wrath of God, because they put their confidence in an arm of flesh instead of God.

But was not the Jewish church allied to the State, and have we not here a justification of establishments? Were it the case that the Jewish church was allied to the State, this could be no precedent under this

dispensation. The Jewish dispensation was in many respects a dispensation of accommodation, 'for the times then present.' But instead of an alliance between Church and State we simply find a Church that is the State and a State that is the Church. The laws of the Church were the laws of the State and God himself was Legislator and King. It was contrary to his counsel that the Jews desired and chose a line of kings for themselves.

Look at the State with which the Church of England is allied. Look at her legislators. In the House of Commons we have not only Romanists and Socinians, but avowed infidels, and a multitude of nominal Christians whose lives show that they are not led by the Spirit of God; and with them a sprinkling of earnest, Christ-loving men, rather derided than revered by the rest. Look at the national iniquities, established by law, during the last century. An alliance of the Church with the State in England means an alliance with something very different from, and even in many things opposed to, the Church of Christ. Is anything of more importance to the Church than purity, in her doctrines, her ministry, her membership? But the State compels the Evangelical portion of the Church of England to abide in essential union with the Ritualistic and Romanizing portion, and with the Rationalistic and Latitudinarian portion. Bound thus intimately to a dead body, can the faithful portion of the Church be said to possess liberty? Is she not miserably shackled and impeded? Does not fidelity to the State often clash with fidelity to Christ? Christ says, One is your Master, even Christ.

How unnecessary State aid is to the Church of Christ, has been signally demonstrated on the other side of the Atlantic. The United States has now a population equal to that of Great Britain, or greater. There is no country in the world where more church accommodation is provided, or where there is a greater proportion of preachers of the Gospel to the population, than in the United States. These myriads of churches have been built by the people, voluntarily, and they have voluntarily secured to themselves preachers for these churches; not only that, but they are largely engaged in supporting missions, home and foreign.

If the members of the Church of England have not piety enough to sustain their own ministry, this fact becomes a powerful argument against an Establishment, as tending to weaken the body of Christ spiritually. But we are quite persuaded that the Evangelical portion of the Church of England are abundantly able to support their own institutions, and would do it cheerfully if it devolved upon them.

We have spoken of Established Churches generally. But there are special reasons in favour of Disestablishment in India, which we will consider at another time.

How far Associations for the promotion of Disestablishment in India are likely to be useful, we venture not to say. Unworthy motives are often attributed to those who move in the matter, and strong prejudices hinder the reception of their testimony. But we are strongly persuaded that the Head of the Church desires the emancipation of his Church from every thing that hinders her from standing forth 'fair as the

moon, clear as the sun and terrible as an army with banners."

THE BURDEN OF THE LORD.

THE testimony of the Lord concerning men is in the Old Testament often called "the burden of the Lord." No heavier burden can be laid upon God's servants than the obligation to declare the mind of God concerning those whose ways please him not, and upon whom his judgments are about to descend, though they may be esteemed in the world. It was a trial to the infant Samuel to have to repeat to the aged Eli the words in which God had set forth his wrath against the sons of Eli and his purpose to cut them off; and the burden would probably have been still heavier, if Samuel had been at man's estate. The burden of Nineveh was too heavy for Jonah; he shirked it, and would have fled to Tarshish; but in the way he found out that wrath against Jonah was a heavier burden even than that from which he had shrunk, and when restored from his submarine prison he shouldered the burden against Nineveh and carried it to its destination. Jeremiah and Ezekiel both found the burden of the Lord at times almost insupportable; it was terribly painful to have to strip away the cloak of righteousness in which the people were falsely hiding themselves from the truth, and stand forth, single-handed, champions of that which seemed to the Jews treason and apostasy. It was bad enough to fall into the hands of the Babylonians; but to be told that this was the inevitable punishment of their sins aggravated the matter greatly. And this was the great offence which Jesus of Nazareth gave to the Jews of his day; he took up the testimony of the Lord, the burden of the Lord, without the slightest diminution. And the Gospel, in its integrity, is the greatest burden that any man staggered under; although it is peace on earth, goodwill towards man, yet inasmuch as it declares in over-mastering accents the utter ruin of man's nature, his dependence upon the sovereign grace of God, it is the most unpalatable testimony ever heard. And there is a constant temptation, on the part of all who are commissioned to preach it, to state it partially and soften down its more uncompromising declarations. The great snare of the day is just perhaps a false idea of charity, leading us to study the art of not wounding the feelings of men, while engaged in presenting the truth. It would be well to bear in mind that our Lord was the incarnation of heaven's own charity, yet would he not allow himself to tone down the stern things that he had to utter against Pharisees, Sadducees, Herodians, lawyers, priests and elders. He did not say to them, I distinguish between you and your systems; my complaint is against Phariseism and Sadduceism, not against Pharisees and Sadducees. Nay, he considered that the men were responsible for the systems with which they were identified; that apart from their advocacy the systems would have no existence. Some men among them might be better than others; some might be exceedingly amiable and intelligent; this only made their identification with them more culpable.

The more we think of this, the more strongly we are persuaded that Scriptural

charity requires us to hold men responsible for the system with which they are identified. The Apocalypse means the unveiling of Christ. The Roman Catholic system, fairly considered, is a veiling of Christ; it is an obscuring of the glory of Christ, making saints, the Virgin, and the priest more prominent in the saving of the sinner than Christ; leading the sinner to feel his dependence upon those for salvation, far more than upon Christ. The blind leaders are guiltier than the blind followers; but every man is in a measure responsible for his blindness. There have been some very devoted and pious persons in the Romish Church, such as Fenelon and Madame Guyon; but we find them in conflict with their systems, and persecuted on account of their opposition. If it were not so, it would be a very awful thing that a true believer should spend his life in upholding a system that is soul-destroying in its tendencies. At all events, the business of those to whom God has given the clear light of the Gospel is to deliver faithfully the testimony of God concerning the culpability and danger of all who are in any way identified with this or with any other erroneous form of Christianity, and say unto them in the language of the Angel of the Apocalypse "Come out of her, my people, that ye be not partakers of her sins and that ye receive not of her plagues." While this seems to favour the supposition that all are not Babylon who are in Babylon, it at the same time declares plainly the necessity of an exodus. Not to come out is to be held responsible for her sins, and to share in her punishment.

True Gospel charity leads us to recognize the facts of the case, to realize the danger of errorists, to address them lovingly, and winningly, though faithfully. Mr. Moody's earnest preaching of Christ and him crucified has very favourably influenced many Roman Catholics; but if these persons truly submit to Christ and receive the Spirit of truth for their guide, they will have to prove the assumptions of Rome, and, discovering their hollowness, come out of her. Remaining in her, they will have, according to their light, responsibility for the errors which they thus uphold.

Do we not hear, especially since the decree of Papal Infallibility, the Angel from heaven exclaiming with a loud voice, Come out of her, my people?

GLEANNINGS IN "EPHESIANS."

Grace to you and peace. (i. 2.)

THE communication is addressed to the saints in Ephesus, faithful (having faith) in Christ Jesus, and, like all the rest of the inspired testimony, to all who have like precious faith, therefore to me and you.

Paul lets us know at once that he comes as an ambassador of God. Grace and peace from God, the Father and the Son, are declared. He opens his packet, and we see at once that the wares are heavenly; he brings us gifts from the throne. And the grace and peace of God, obtained for sinners by the propitiatory work of Jesus, go with every commissioned preacher of the Gospel. And who is a commissioned preacher of the Gospel? One who has truly embraced the Gospel, finding in it the forgiveness of sins and power to depart from sin, who is compassed about with evidence that Christ saves him, who is led by the Spirit of God, whose heart is set upon the salvation of sinners, and to whom God gives the sort of utterance that is needed; his fellow-Christians gladly recognize him, and testify unto him. Grace and peace go with the Gospel to every creature, and are rejected, with the Gospel, by the vast majority.

Grace. Do not let us mystify ourselves as to the

meaning of this word. It means a favourable disposition on the part of God, ready to express itself in any help that the sinner needs. The word is an offer of amity, a proposal of eternal friendship. The one word 'Gospel,' if the whole world would this moment receive it, would fill the nations, tribes, and tongues of all quarters of the earth with joy unspeakable. With the friendship of Him who sitteth on the throne, what shall depress me in the way of circumstances? what losses shall sadden me? what opposition of men or devils can alarm me? what golden offers of the world can allure me? what severity of pain is not more than alleviated? This word 'grace' is a pledge that the power and the wisdom of God are consecrated to my good, as truly as to the good of God's well-beloved Son. And this is the very first word of the Gospel to the sinner. It cuts up and blasts the miserable delusion of merit that substitutes the kingdom of self for the kingdom of God. Merit was the lure held out to Adam and Eve by Satan. It is not found except where sin is found. It is the assumption of powers that belong to God alone. Grace says to the self-loving sinner: There is none good save One, that is, God, and all his goodness is freely offered to you, and made available for ever, if you will receive the word of the Gospel, the redemption of Christ, a free gift. Have done with your own works; die to them; touch the very bottom of your incapacity to commend yourself to God. You see that God will have no manner of dealings with you, except on the footing of grace, free, unmerited help. He commands you to find all goodness in Christ; for you to be looking at the miserable rags of your own righteousness is the rejection of grace, the election of wrath.

Epitome of News.

SATURDAY, JANUARY 2.

—The *Englishman* understands that the Government of India have received an acknowledgment of the message to the Ameer which was sent to him through an agent. The Ameer's reply is conciliatory, and makes no mention of the safe conduct given to Yakoub, but states that his rebellious conduct rendered his arrest necessary.

—The *Indian Daily News* gives the following particulars of the previous history of the personator of Nana Sahib:—It is beyond question that the man is a native of Bareilly, and of Mussulman parentage. His real name is Jumna Khan. In early youth—years before the outbreak of the rebellion—he was taken to Banda by his father, where the latter held a post of some kind in the household of a collateral branch of the ex-Peishwa's family—a branch which subsequently removed to Cawnpore, whither Jumna Khan's father and his belongings accompanied it. After some time spent at Cawnpore, Jumna Khan was taken to Bithoor, his father having obtained service under the Nana. This happened a goodly time previous to the outbreak of 1857, and when Jumna was still a mere boy. At Bithoor, Jumna Khan came under the influence of a *faqeer* of some note, who had taken up his quarters there, eventually declaring himself his disciple. Since then he has adhered to that profession of his choice, and, as a religious mendicant has wandered over a considerable portion of India. He was a wandering mendicant previous to 1857, but before he adopted that calling he had ample opportunities of acquiring the fullest information concerning the Nana. When he first attempted to personate that individual we have not heard, but it is certain that for years he has been doing so, and that he has found the imposition profitable. He would probably have continued the deception for his lifetime, had it not struck some of the adroit schemers by whom, like every other native prince, Scindiah is surrounded, that it would be a good thing to induce the Maharajah to believe that the wandering *faqeer* who had recently arrived at Gwalior was really the Nana of Bithoor. Thus, it is considered, was Scindiah deceived by some of his own people; at any rate, Scindiah's arrest and denunciation of the impostor as the Nana are regarded as having been made in good faith.

—The *World* has a very strange article about the Marquis de Lorne, under the head of "A blighted being." Royalty in England must be a poor thing if a man of a good English family is to be blighted by his alliance with it. "The alliance between a bride of the blood-royal and a bridegroom of the nobility was celebrated with much

pomp and spasmodic halleluiahs. It was to usher in a new era, our journalistic mentors informed us; but they omitted to define what the characteristics of that era were to be. For one individual the event assuredly ushered in a new era—for the happy blighted bridegroom. Till he stood at that altar in St. George's Chapel he had his definite position on the social scaffolding of our community. He stood firm and safe on the platform next below the top one of all, a noble among his fellow nobles, with the possibilities before him that lie open before nobles. When he left that chapel he was socially *en l'air*. He had, so to speak, quitted his old sure footing, and made a spring to reach the top platform of all, but had not succeeded. A hand, indeed, had been reached out to him from it, and thus he dangled, and was doomed to dangle, for the term of his natural life—a being without a foothold anywhere, an embodied incongruity in the face of a world that first cheered, then smiled, and finally compassionated the unvouched interloper on the skirt of the pale of the blood royal."

—Sir Jung Bahadur is coming to Bombay to proceed to England.

—*Times of India*: "Miss Bernard, of Aberdeen, Scotland, a niece of Lord Lawrence, may be now daily expected to arrive in Bombay, en route to Poona, to succeed Mrs. Ross, who is about to retire from her position as superintendent of the zenana mission in that city. We learn from the *Aberdeen Free Press* that a dismissal service was held in Aberdeen in the last week in November in connection with Miss Bernard's departure. Mr. Yeats, of Augherney, presided, and, in addressing those present, said the objects of the mission were to carry the truths of salvation into the homes of India, to endeavour to imbue the minds of the present and future mothers of the population with a right sense of their duties to God and their children, and so to raise the females of India from that state of degradation into which women in all but Christian nations seemed necessarily to sink. Thanks to the earnest and devoted exertions of Mrs. Ross, and other like-minded ladies, the mission had already gained a firm footing in India, and was becoming daily more and more understood by the natives, who now receive the missionaries with welcome even into their houses and amongst their families. Mrs. Ross's noble exertions, however, had been too great for her strength, and she was compelled to seek relief from her self-imposed duties. It was, therefore, with gratitude they accepted the offer of so highly qualified and accomplished a lady as Miss Bernard to devote herself to the arduous but glorious work which Mrs. Ross would shortly relinquish."

MONDAY, JANUARY 4.

—On Saturday evening, about 7 o'clock, a Khandaree Mussulman attempted to cut the throat of a prostitute in a house situated on the Falkland Road. The woman will recover, it is thought.

—*Bombay Gazette*: "The hopes of both Carlists and Republicans in Spain have been suddenly brought to an end by the peaceful restoration of Queen Isabella's family to the throne. Weary of a strife of factions which left the country powerless, the army seems to have quietly taken the resolution to recognize Don Alfonso, son of the dethroned Queen, as its King; and Marshal Serrano and all the other nobles and chiefs no sooner heard of this decision than they hastened to confirm it. So, Spain has got a king once more. This revolution presages, perhaps, one much more important, the restoration of the Empire in France, where, under one disguise or another, the Bonapartists are certainly still as numerous as the partisans of Queen Isabella were in Spain."

"It has been arranged that on, or soon after, the 1st of February the mail train for Calcutta shall leave Bombay in the evening instead of the morning. By the new arrangement the through journey to Calcutta will occupy three nights and two days instead of three days and two nights."

—Mr. Kobke, city missionary, publishes a statement, reflecting very severely on the captain and mate of the American ship *Sagamore*, for barbarous treatment of the crew. The Editor of the *Bombay Gazette* has seen the men, and is satisfied that great cruelty was practised. We fear that the American Consul in Bombay has been deceived with regard to the facts. As the men refused to work until they could see a magistrate, this is what the captain did to them, according to the account given: "Nine men were seized and put under deck among the coals. Here they were confined, with a watch over them, till Friday, and the sole food of each man during that time was two

biscuits a day and some water. These men have described their sufferings in this place as being something fearful. The heat was terrible. They were confined in the fore part of the ship, the fore-hatch was closed, and the only ventilation they had was the main hatch, up which the coals were being hoisted. As coolies shovelled the coals, clouds of dust were blown towards the part of the ship where the men were confined, and the latter say they do not know how they escaped from suffocation. They wished to be allowed to go on deck for natural purposes. As this request was refused, the condition of their prison may be imagined. On Friday night, two men named Peter Nilsson and Tom Brown clambered up the anchor chain from the chain-locker, forced open the plug of the hawse-pipe, and jumped into the water, and swam towards a Swedish barque. Here they got into one of its boats. They then returned to the *Sagamore*, and pulled the boat under its bows. The remainder of the prisoners clambered up the anchor-chain and escaped into the boat in the same way as Nilsson and Brown had done." The men express great gratitude to Mr. Kobke for his help.

—*Engineer*: "Mr. Charles White, manager, Sir J. Brown and Co.'s Works, Sheffield, has found the cost of cutting off the ends of steel rails cold in the ordinary way so enormous that he resolved to try another expedient. For experiment, he last week had an ordinary rail saw put in the lathe and all the teeth cut off. The revolving disc was then mounted on a spindle and driven at nearly 3,000 revolutions a minute. The disc was 3ft. in diameter, so that its circumferential velocity was about 27,000ft., or over five miles a minute, or 300 miles an hour. Steel rails forced against the edge of this disc were easily cut through in three or four minutes each. The rails weighed 65lb. to the yard. Sparks flew in abundance, and the disc appeared to melt the rail before it; but after cutting five rails the disc itself was not sensibly warm."

—The Rev. A. N. Somerville had a large audience on Monday night in Lewis's Theatre, Calcutta, on the occasion of his delivering a lecture to young men on "the Fiery Furnace." Long before the hour appointed, the building was filled, and during the course of the lecture many had to stand, and many others had to go away, unable to find even standing room. The audience consisted mainly of young men, for whom the lecture was originally designed, but a few ladies occupied some of the boxes. Sir Wm. Muir took the chair at 8 o'clock, and was supported on the platform (or rather the stage) by a large body of the ministers of the Calcutta Churches, and by several well-known laymen. After a hymn and prayer, the Chairman introduced the lecturer in a short but excellent address, in which he referred to his own career in India, and urged the young men present to keep clear of the temptations to which they were especially exposed, adding that there was more Christian sympathy and help to be found in India for any young man now than there was in former days. Mr. Somerville then, the *Englishman* says, gave an animated and deeply interesting lecture on the Fiery Furnace and the three heroes, Shadrach, Meshach, and Abednego, who braved the wrath of King Nebuchadnezzar, and came forth victorious through their firm adherence to their principles and their steadfast resistance of a temptation, which the lecturer described as the most trying that could be imagined for flesh and blood. The lecture was illustrated with telling anecdotes, which were listened to with marked attention.

—*Lucknow Witness*: "We present our readers to-day with a twelve-page paper. And we propose to continue its publication in this form from this time forward. The increasing demands on our advertising columns as well as on those devoted to reading matter, have made this enlargement a necessity."

TUESDAY, JANUARY 5.

—*Bombay Gazette*: "What is the alternative to annexation? The attachment of the State of Baroda, with the view of placing it under British management for the next twenty years. But is it not the wiser as well as the bolder policy to annex a country at once, instead of husbanding its resources and protecting its people in order to hand them over at last to the tender mercies of a prince who may turn out to be another Mulharrao? We have no right to try such experiments at the cost of the people."

—Mr. Gonne, Secretary to Government, was upset at Rajcote and received a slight injury to the frontal bone.

—After the close of the current month, the G. I.

P. R. Company will cease to perform the delivery service of goods brought into Bombay and Byculla.

—Sir Salar Jung reached Calcutta yesterday.

—The continued drought is said to be causing serious apprehension at Bashire, and it is feared that, should the fall of rain be much longer deferred, another famine may ensue.

—Professor Blackie has been delivering a Lecture with especial reference to the posthumous work of John Stuart Mill. Here is a portion of the *Scotsman's* report: Mr. Mill forgot to mention evils, or things called evils, that might be evil to us, or brought a certain amount of discomfort to individuals, were demonstrably necessary to social excellence—as shade along with light, and colour was essential to the pictorial art. If all things had been made perfect, there would have been nothing for individuals to do, ignorance had not existed, and in that case there would have been no necessity for teachers—there would, in fact, have been nothing for anybody to do. There would have been none of the pleasure enjoyed in acquiring knowledge; there would have been no difficulties and dangers to overcome, therefore there would have been no heroism or strength of character formed; there would have been no rocks and reefs to encounter, therefore there would have been no captainship or seaman'ship; there would have been no moral cowardice in the world, therefore there would have been none of that virtue known as moral courage; there would have been no broken legs, therefore there would have been no surgeons; there would have been no weak eyes, therefore there would have been no triumph of spectacles; there would have been no weeds, therefore no need for gardeners. They ought, therefore, to rejoice that the world was a constant turning of chaos into order through self-energising Wisdom, and that men were privileged to work along with God. Then Mr. Mill forgot to ask the question whether it were possible even for an Omnipotent Being, in a world the making of which necessarily implied individual limitations (for all creation of species was a limitation of the genus)—or, if it were possible, advisable, to prevent the occurrence of many evils which to the individual implied an infinite loss. Let them suppose a granite wall to be standing, and a creature composed of softer matter after having consumed some of that elevating liquor called wine or whisky, to be coming along, and to knock his head against the wall and to crack his skull. Well, that would be a great evil to the poor fellow, but was it right to say it was a bludge that such a thing should happen? He (Professor Blackie) held it to be impossible that the Supreme Being should make men of harder material than the granite rock, otherwise they would not be susceptible of those fine feelings and sensations which they continually experienced. And as to any question that might be asked—Why is there such a thing as wine in the world to make men drunk? he would answer, It is not intended to make men drunk. The learned lecturer next, after further following up this argument, went on to contend that temperance was a virtue which would be altogether done away with in the event of abstinence being enforced upon every one, and to maintain that considerable blame in regard to the spread of atheistic opinions attached to those orthodox theologians who held extreme views as to the omnipotence of God. With all due reverence, he would ask how any one knew that God was omnipotent. He was no doubt omnipotent in the sense that He could blow any one's existence out like the flame of a candle, but could He do everything anybody might fancy? Was it possible, for instance, that God could create a world in which two and two would make—not four, but five—and although Mr. Mill thought the present way in which men came into the world rather a clumsy one, he (the Professor) did not know that creatures could be made to jump out of granite rocks. Again, Mr. Mill, in the petty carping spirit with which he set himself to find faults in the social framework of the great Architect of the Universe, forgot to inform them in what way he would have finished the universe, so as to make the existence of evil impossible. In his (the speaker's) opinion, if he had sketched any such world, made after the image of J. S. Mill and his father James Mill, he would have produced a very small, meagre, lame and stupid machine. Mr. Mill spoke about the cruelty of Nature, which to him meant God, in allowing animals of one kind to find amusement in hunting and tormenting others. But let them suppose all that had been imagined, and that men had been made to feed on grass instead of meat.

and what would have been the consequences—where would the sheep have been, for example. Why, these animals would not have been allowed to exist at all—men would have required the whole of the hills to themselves. Then take the case of dogs and cats—and he would ask them what dogs, which were not reasoning animals, would do if their whole existence consisted in eating, sleeping, or more quiet. Hunting was a splendid excitement—it brought out the vitality of the animal hunted, and the ingenuity of the animal hunted, and it was much better that dogs should be hunting than lying asleep on a sofa beside a stupid mistress reading Tennyson's poems.

The *Times of India* publishes the account of the captain of the *Sagamore*, which certainly puts a different face on the matter. From this account it would appear that the captain was more sinned against than sinning.

—Same: "Baboo Kristodoss Paul, Editor of the *Hindu Patriot*, and Nawab Atgar Ali are nominated members of the Bengal Legislative Council."

—An Egyptian correspondent of the same says that H. H. the Khedive attempted to poison his son-in-law Prince Toussoum Pacha, because he would not give him £80,000, and that the latter has become a French citizen to preserve his estates.

—*Deccan Herald*: "We hear that two officers were shooting at Lanowlee a few days ago; that one of them fired at a pig and that it rushed in the direction of a large tree; that the other officer, seeing something dark crouching beside the tree, fired his gun at it. To the officer's great horror he found that the object was a native wrapped up in a cumblee, and that he had shot him dead."

—*Bengal Christian Herald*: "A most interesting ceremony took place at the Free Church, Wellesley Square, on Wednesday the 23rd December 1874, at 6 p.m. The Rev. K. S. McDonald admitted a Hindoo lady of the Baidya caste into the visible Church of Christ by the holy rite of baptism."

—The Rev. G. E. Moule gives, in a late number of the *Chinese Recorder*, an account of the Opium Refuge and General Hospital at Hangchow. A gentleman in the Indian service, whose duty it was to collect taxes on opium, not only gave up his post in consequence of what he heard regarding the mischief done by the drug in China, but placed £3,000 in the hands of the Church Missionary Society, to be applied as they thought best, in assisting smokers to break off the habit and in checking the spread of the practice. A grant from the fund enabled a refuge to be opened at Hangchow ten years ago, but the place was from unavoidable causes closed again. The present institution was opened at the end of last year, under charge of Dr. Galt, of the Edinburgh Medical Missionary Society, who seems to have been successful in doing good to numerous sufferers from the baneful habit.

WEDNESDAY, JANUARY 6.

—*Christian Spectator*: "Our readers are aware that the Rev. A. N. Somerville of Glasgow was expected to arrive in Calcutta at the close of November, to engage in evangelistic work during this cold season in some of the large towns of India. He landed on November 30th, and since then has been indefatigable in the work of the Lord in Calcutta. Every day has seen at least one meeting, and many days two, three, or even four meetings have been held, at all of which Mr. Somerville has taken the leading part. One Sunday, for instance, there was a meeting for ladies at 8 o'clock, public service in the forenoon, children's Missionary Meeting in the afternoon, and an address to Babus in the evening. When it is remembered that Mr. Somerville is an old man, with snow-white hair, and that all his addresses are characterised by great earnestness and often vehemence, it is marvellous that he should be able to keep up all this work day after day, and that, not in the bracing N. W., but in Calcutta. Mr. Somerville has delivered addresses at the Free Church, the Scotch Kirk, Union Chapel; has had meetings specially for educated natives in Cornwallis Square, and Bhowanipore; has given Bible-lectures, instituted a noon-day prayer-meeting, inaugurated a Young Men's Union; and for a few evenings conducted evangelistic services in Lewis's Theatre. The meetings have been well attended, and much interest has been excited. The *Saptahik Songbad*, the Bengali Christian weekly, says that many have been converted. We heard that many Babus have been much impressed by Mr. Somerville's addresses, and were very sorry to hear that he was so soon to leave for Allahabad. He has held in all over 80 meetings during the season."

Mr. Somerville is certainly an effective speaker. He puts the Gospel forward simply, yet strikingly, and so as to arrest the attention. His illustrations are very effective, but he often lingers too long on them, even when their application is perfectly clear, and so finds himself pressed for time to deliver his full message. They are, however, often very apt."

—*Bombay Gazette*; Lahore, 5: "General Dand Stiah and Mustafi Habeeboolah Khan, now in Candahar, have been forbidden by the Ameer Shere Ali to proceed towards Herat, as His Highness thinks the forces are not trustworthy."

Furrah has been captured, and the Ameer's father-in-law has been made a prisoner by Yakoo Khan's father-in-law, who intends to retain him as a prisoner in Herat until Yakoo Khan is released.

Since this occurrence the Ameer visits Yakoo Khan frequently.

—The most profitable speculation we can recommend to small capitalists, says the *Pioneer*, is this:—Lend money to Indian ryots to be paid off by growing indigo-plants for delivery when ripe. Judiciously managed the investment will yield you thousands per cent. An authentic illustration is before us. A native *bunniak* advanced Rs. 2-10-0 in this way to a certain cultivator in June 1872. In December 1874 he went into court and obtained a decree for his debt and interest, the total then amounting to Rs. 345-4-3.

—The *Athenæum* has an extended notice of Dr. Livingstone's Diary, just published. Here is an account of the Doctor's last days: "It rained almost every day; the sky was covered with clouds; the earth was covered with water. The native canoes would not live on the lake, and he had to wade from morning to night, day after day. The country was desolate; there was no game; it was thinly populated. Sometimes the cooing of doves, the screaming of the francolin, the music of singing birds announced that a village was near; but the people supposed him to be a slave-hunter, concealed their food and deserted their villages as soon as he approached. Others, pretending to act as guides, misdirected him; and on one occasion he lost his way for a fortnight. This terrible life soon began to tell upon a constitution already enfeebled by disease. He offered up prayers that he might be allowed to finish his work and return and be at rest. But first he must find the four fountains. "Nothing earthly," he says, "will make me give up my work in despair." On the 19th of April he writes, "I am excessively weak, and but for the donkey could not move a hundred yards. It is not all pleasure, this exploration." On the 21st he started in the morning from a small village where he had slept; but before he had gone very far he fell from the donkey, and was taken by his men back to the village. They made a litter and carried him slowly from village to village. On the 25th he was brought to a hamlet from which the people had not run away. He called them, and asked if they knew of a hill on which four rivers took their rise. They replied that they were not in the habit of travelling. On the 27th he made the last entry in his diary, "Knocked up quite, and remain—recover—sent to buy milk goats. We are on the banks of the *Moliamo*." He was now unable to stand upright. He often implored his bearers to place the litter on the ground. Sometimes a drowsiness came over him; and the men began to be frightened, for they knew that death was drawing near. They arrived at Ilala, and laid him in a hut on a native bed raised above the ground. Beside him was placed a box with the medicine chest upon it; outside, near the door, was lighted a fire, and around it sat the watchers, waiting for the end. A boy lay down within the hut.

"It was the night of the 30th of April. At 11 p.m. he sent for Susi, and asked whether those were his men shouting. Susi replied that it was the natives searing away a buffalo from their fields. He then asked how many days it was to the Inapula, and soon afterwards sighed as if in great pain, and said, "Oh, dear, dear!" and then dozed off.

"At midnight Susi was sent for again, and Livingstone took a dose of calomel. He then said, in a feeble voice, "All right; you can go now." These were his last words. At 4 a.m. the boy ran to Susi, and said, "Come to Bwana. I am afraid; I don't know if he is alive." Susi called Chumah and four other men, and they entered the hut. Their master was not on the bed, but kneeling beside it; a candle, stuck by its own wax to the top of the box, shed a light sufficient for them to

see his form. His body was stretched forward, his head buried in his hands upon the pillow. One of the men approached softly, and put his hands to his cheeks. They were quite cold. Livingstone was dead. A little while afterwards the cocks crew. It was the morning of May 1st, 1873."

—The *Times of India* hears from Suez that a nautch girl was shot by Dr. MacGregor of the P. and O. steamer *Australia*, in a café. The girl was sitting beside him, and it is understood that the revolver was accidentally discharged.

—There was a hailstorm in Calcutta yesterday. Hailstones as large as pigeon's eggs.

—*Indian Statesman*: "We understand that Messrs. Eshwantrao Atmaram and Nana Bhawoo have offered to present copies of the poems of the devout and holy Hindoo poet Tukaram, to the Committee of the Sonapore Burning-ground, to provide for the better and useful employment of the lingering hours that sit heavy, during the cremation of the dead, on those that attend the corpse to the burning-ground."

—The Ven'ble Archdeacon C. H. Leigh-Lye is appointed Chaplain of Surat, Rev. A. L. Ouslow Senior Chaplain at Bombay, Rev. C. F. H. Johnstone to do duty at Bombay.

—Gunner Kane has been sentenced at Lucknow to five years' rigorous imprisonment—for brutal conduct to his wife, causing her death.

THURSDAY, JANUARY 7.

—*Bombay Gazette*; Baroda, 6th January: "Mr. Dadabhai Naoroji and his colleagues return to Bombay to-morrow. It is understood that Mr. Sumboopersand, Joint Administrator of Joonagur, is to be the new Dewan, and that he will be accompanied to Baroda by other native officers in the service of the British Government."

—One whole side of the *Bombay Gazette* is taken up with discussions in the Chamber of Commerce on the question, "Shall import duties on cotton goods and yarns be abandoned in India?" They decided to recommend their abolition.

—*Times of India*; Indore, 2nd: "Mr. Keshub Chunder Sen arrived here on the 3rd December, and left this on the 9th. His stay was one continued ovation all through. He was the guest of His Highness the Maharajah, who treated him with all due consideration and respect. He delivered three extempore lectures during the course of his stay. He dwelt at length on the benefits of English rule in general, and of her educational policy in particular. The dissemination of knowledge among the masses is the most successful means of regenerating a benighted country, for it is a fact well established by the light of history, that, where the democratic element is wanting, where wealth and power are monopolized by a privileged few, the basis of all progress will be narrow, and consequently insecure. But the results of English education, he observed, are not all matters for congratulation. As the suppression of every error is commonly followed by a temporary ascendancy of the contrary one, so, he justly remarked, with the so-called educated men of the present day, the weakening of old beliefs was the signal for unbridled irreligious speculation. Their iconoclastic tendencies are carried to an atheistic pitch. Ninety-nine per cent. of the graduates and undergraduates of the several Universities think that the time spent in the contemplation of their Creator is but so many hours wasted. They mistake base imitation for civilization. Strutting about in European dress, and drinking spirits in taverns, does not, he affirmed, constitute reform, their education, he humorously observed, reminded him of Euclid's definition of a superficies—length and breadth, without depth. He noticed the alarmingly increasing demand for liquors of all sorts in India, and the apathy of the Government in not devising measures to check the growth of this evil. Considering the teeming millions of this country, the power of the Government to educate the masses is very limited. It is through the comparatively few educated men that knowledge should permeate down to the lower ranks."

—33 Coroner's Inquests were held in Bombay last month.

—Sir Hercules Robinson, replying to a deputation congratulating him upon the annexation of the Fiji Islands, said: "I fervently trust that a new era has dawned upon Fiji, and that, under British rule, the moral as well as the material progress of the new colony may, by the blessing of Providence, be effectually secured."

"The great social advances which have already been made within the last forty years from savage

heathenism are due to the self-denying and unostentatious labours of the Wesleyan Church; and I can therefore heartily wish to your missionary enterprise in this country continued vitality and success."

FRIDAY, JANUARY 8.

—*Bombay Gazette*, London, Dec. 18: "The trial of Count Arnim and the despatches read thereat have produced a remarkable change in English public opinion on the Arnim-Bismarck quarrel. Before these legal proceedings began one hardly met a man who did not sympathise with the late German Ambassador at Paris. But now, while I must confess there is not much sympathy for Prince Bismarck, there is simply a feeling of contempt for Count Arnim. It is the fashion to decry the English diplomatic service, but drowsy as it may at times be, Count Arnim would not have been permitted to continue in office under any one of our recent Foreign Ministers. He seems in all things to have been wrong in his judgments, to have acted utterly regardless of orders, and, by writing to his Sovereign instead of to his official chief, he provoked whatever enmity the latter was disposed to direct against him."

—Deaths last week, 413.

—The captain of the *Sagamore* has been summoned for assault.

—Commencing with the new year Messrs. R. Rubattino and Co. propose increasing their sailings from Genoa to Bombay via Suez Canal, from a monthly to a fortnightly service.

—*Bombay Gazette*: The Government of India has sanctioned the grant of a pension of Rs. 2,000 a year to Mr. J. C. Hall, late of the Guzerat Revenue Survey, who was acquitted some time ago, on the ground of insanity, of the charge of murdering two natives, and who has since been sent to a lunatic asylum in England."

—A few days ago we were informed by telegraph that there had been several shocks of earthquake in Calcutta. The telegraph now says, "the reported earthquake was caused by the blowing up of the wreck of the *Calcutta*!"

—*Home News*, January 18: Another very destructive fire has just occurred at Boston, U. S. A revolution is reported to have broken out in Peru.

A conflict seems to be imminent between the Church and State in Chili.

An insurrection, which recently broke out in the Argentine Republic, has been quelled.

—The P. and O. steamer *Lombardy*, which left Southampton with mails and passengers, put back after having been in great danger. The Mails came by the Brindisi route.

—A Manchester man named Tom Adams, was lately killed at Mazatlan, Mexico, in a drunken quarrel. Before his death he confessed that he had been guilty of 14 murders, in England, Canada and the United States.

—We have much pleasure in acknowledging receipt of the *Indian Travellers' Guide* for January, published by the *Bombay Gazette*.

Selections.

PAGES FROM DR. BARNARDO'S NOTE-BOOK.

(From the *Christian*.)

One glance at her face and dress told us her sad history. Her bold, brazen air, her tawdry, showy dress, marked her as having for long trodden the downward path, although in age she was not more than thirty years.

"What do you want with me?" we asked.

"May I see you alone, Sir?" she replied, giving a glance at one of our helpers, who was sitting at the table.

Desiring him to withdraw, we closed the door, when, perceiving in her face, notwithstanding her general manner, a look of suffering and trouble which all her jauntiness could not repress, we said—

"My poor woman, how can I help you?"

She looked at us for a moment steadily enough, and then the tears came.

"You cannot help me, sir; I am too far gone for such as you to help. Sometimes I think I might go on well, but then again I feel it ain't no use; for I cannot live without the drink. I have been in a 'Home' twice, and got on well for a while, but then the devil in me broke out again, and I couldn't and it ain't no use, sir," she said defiantly, as though she had within herself fought the fight,

and lost it. "It ain't no use," she continued; "the likes o' me can't live without the drink! We daren't think. If it was not for gin, I would have made away with myself long before this! But I beg your pardon, sir," apologetically she added; "I want to talk about something else. You cannot help me, and I don't want any one's help; but in the house where I live there's two little girls, sir! It is about them I am come to you; for it is breaking my heart to think of them. Sometimes I thought I hadn't any heart left; but then I know I must have one somewhere yet, for I cannot bear to think of these children."

"But tell me," we interrupted, "whose children are they? What are they doing in that house? What do you want me to do with them?"

"Well, sir, I can't say whose children they are. That is more than anybody can tell. They have been in that house now close on three years. I believe the woman who keeps us bought them."

"BOUGHT THEM!" we exclaimed; "what do you mean?"

"Why, sir! is that all you know about it? Why there's plenty of these girls bought for a crown! Sometimes they buy them for a year, or two years, or three years; and sometimes they sell them right out. But they ain't much good to anybody when they get grown up, for then they are too knowing, and generally they go to the bad."

"But about these girls?" we said; "tell me more of them."

"Well," she continued, "I have been in that house now about four and-a-half years; and one night, three years ago, a woman came in, an old companion of our landlady's, and she had three children with her. She stopped for six months, and then went away one morning, nobody knows where, and left the two children behind her; and our landlady says she gave her a sovereign for them. But oh! sir," the speaker continued, "they are only innocent young things as yet, but are seeing every day the dreadful goings on in that house, and hearing the awful words we use; and soon I fear they'll be like us! I was broke up most of all, sir, this afternoon. They'd been to the ragged-school, and come in, and were standing in the kitchen by the table, and I went in to finish something there, when I heard them singing verses they had learnt at the school; and oh! sir, it got into my very heart; for I once sung that very hymn when I was like them!"

She stopped a moment, scarcely able to command her emotion; but soon it passed away, and her face assumed a fierce look, which made us draw back as she hissed out between her teeth—

"I could have strangled them as I thought that I once was what they are, and that perhaps they may become what I am! BETTER FAR FOR THEM TO DIE THAN THAT!"

Again her manner quickly changed to the pathetic, and, with an appealing look and tone, she said—

"Oh, sir, won't you help me to save them?"

Deeply moved, scarcely knowing what to say or what to do, we commanded ourselves sufficiently to ask her—

"How can I get them or take them away?"

"Well, sir," she replied, "I have thought about it, and this is the best plan. If you will come round about five to-morrow morning, I will open the door, and give you out the children."

Such was the plan she disclosed with breathless eagerness and entreaty. Never before had we been placed in such a position. We knew not what to do. Desiring her to wait there, we went aside into another room, and, in our helplessness, threw this new burden upon the strong arm and heart of our Great Burden-bearer. After a little calm reflection, guidance came. True, we were asked to do what seemed like kidnapping; but on the other hand it was clear the woman had no right to the children—no moral, no natural, no legal right.

WE FELT WE MUST ACT ON THEIR BEHALF. We must take this one step, leaving the future with God.

The next morning was beautifully fine. All nature was early astir, and at a quarter to five we were wending our way to a house situated in the worst part of St. George's-in-the-East. We found out our rendezvous, and waited a minute or two, when a neighbouring church clock tolled out the appointed hour. Then we saw a door quietly open, and the petitioner of last night appeared. She looked hastily round, to assure herself that the coast was clear, and that we were there. A hurried word of greeting, and the door was closed again, soon to be again opened, as she re-appeared with two little girls, one, as far as we could judge,

about seven years of age; the other nine. By what means she had induced the children to leave the house and prepare to come with us, we know not; but it was quite evident that they were willing, nay, glad to do so. Giving each a hand, and saying a word of counsel to their kind benefactress, merciful to others, but merciless to herself, we left the spot, and hurried away.

We had sent a message the night before to a lady friend, living at Hampstead, to expect the little maids at ten o'clock; but now we hurried them to the boys' Home, with a view of consigning them for a while to the care of the matron. When they got there they were divested of their hats and tattered cloaks, and the younger one, looking into our face, said, "Where are the green trees, and the flowers?"

She was a little fair-haired, blue-eyed darling, as pretty a little maiden as one would wish to see. Such an one, dear lady, as you, if she were yours, would shelter with your very life from the least breath of evil or impurity. And yet these children had been consigned by the only one whom they had been ever known as "mother" to a fate worse than death; nay horrible even to think of! In a few brief hours they were duly bathed, clad in warm and comfortable garments, and away we went by train and in a cab to the house of the friend who had promised to give a temporary shelter to our little bairns. Her kind and motherly way soon made the children feel at home, and they were left for a few moments in the room while we discussed together what was to be done.

Our hostess left us for a moment, but quickly came back with a look of horror in her face, and signed to us to follow her. We went to the door of the room in which the children were, and, through the half-opened door we heard them talk to each other, and from those little lips and apparently guileless tongues, there came a string of expressions that we should be sorry to repeat.

Our friend said, "It is impossible to keep them here!"

Entering the room, and calling the eldest to us we said—

"What is your name?"

"Jane, sir."

"Jane, do you know what you have been saying?"

"When, sir?"

"Just now."

"Yes; I was saying to Lizzie——"

And out came a rapid repetition of the words that had so shocked us. We understood at once how the thing was. The child evidently had no consciousness of the meaning of the words she uttered, but repeated them parrot-like, having been used only to such language in the degraded home from which we had rescued her.

After a little expostulation, they both promised us with tears never again to use such language as that which had distressed us; and then, having first explained simply to the little ones who God was, and something of the nature of prayer, we knelt down and asked our loving Father in heaven who had enabled us to rescue them, to preserve these children by his providence, and, above all, to renew them by his grace, that they might be, in the highest sense, rescued and saved.

You will like to know what became of them. The story is easily told. They remained at that house but a few days, when, meeting a gentleman farmer who, with his wife, had gone to settle in Canada, we told him the whole story of their danger and rescue. Deeply moved, he invited us to return to the hotel where he was stopping, and to repeat the story in the presence of his wife. We did so, and next day, at their request, brought our little *protégées* to see them. Our friends were now childless, their only little one having been taken from them some time ago, and to our joy and unspeakable delight, they volunteered to become the father and the mother of our little waifs. Need we say that the offer was gladly accepted, and two months later, quite changed in outward appearance, and clad as befitted the adopted daughters of a well-to-do, if not wealthy farmer, they returned with him and his wife to the land of their adoption, to cheer the homesteads and brighten the domestic life of their affectionate foster-parents.

SIX YOUNG MEN.

'Who was that young man who bowed to you so pleasantly, Miss P——?' I said to a friend with whom I was walking one bright afternoon.

'Oh, that is Charles Stanley, one of my Sunday-school scholars. He is a noble fellow. I have six of them; they are noble fellows.'

"Your Sunday-school scholars!" I exclaimed; "why, what do you mean? He is a man grown; he smiled as cheerily to you as if you were his mother or dear friend. You do not mean that you have a class of young gentlemen like him?"

"Yes, I have six young men, and Charles is the youngest of the whole class. These six have been with me for nearly ten years. I suppose I cannot keep them much longer. May God's blessing go with them wherever they go; mine surely will. I always say, 'God bless them,' whenever I meet one of my six young men."

I looked at my gentle friend, fair and lovely and frail. I did not wonder that the six boys loved her, and I gradually drew from her a little account of her class.

"I have always been in the Sunday school, and have taught quite a variety of classes—sometimes very little children, then again young ladies; sometimes poor children, who knew nothing at all, and appreciated very little the interest shown towards them; but finally the superintendent said to me one day, 'Miss P., you have wonderful success in keeping up an interest in your class. Your scholars are seldom absent when the roll is called. Would you be willing to undertake a very refractory class of boys? Five different teachers have tried them, but have given up in despair, and say they can do nothing with them.' I looked across the school, and discovered six very active little fellows, full of spirits and life, and wideawake to the last degree. 'Oh, yes, I'll try them,' I replied; 'they are very bright, active boys, but none of them look vicious. I think I know the parents of several of them.'"

"So the next Sunday I took my seat beside the six restless little fellows, and began talking to them pleasantly of their homes, their parents, and their school, so as to fix their attention. I then told them I intended teaching their class, and hoped they would give me no trouble. They all looked pleased; and one of them was excited enough to hold out his hand to me and say, boy-fashion, 'That is bully, ma'am; we will all sit still as mice.' But pretty lively mice I found them sometimes."

"So Sunday after Sunday I was at my post, and Sunday after Sunday the six boys were in their places. I did not preach much to them, but interested them in their lessons and in all the exercises of the school, sang with them in the little choir, and read with them some portion of Scripture every Sunday, and had them help me explain it; and a wonderful interest sprang up between me and my six boys. I kept on with the class for eight years; the youngest was sixteen years old, and I said to them, 'You are no longer boys, my friends; you are young men; some of you are ready for college, and others will soon be finding places of business. If you feel too old to remain my scholars, take classes of your own; but do not leave the school.' But all asked if they might remain just as they were, my Sunday-school scholars, as long as I would keep them. Two of them now are in college, noble fellows; but when vacation comes round, they always come to me, and remain in my class until they are obliged to go back. Two are preparing themselves for the ministry, and two have good situations in stores in the town—all active, earnest, working young men, and, by God's help, will make valuable citizens and Christian gentlemen in whatever society they may be placed. I feel the tenderest love and care for them. They have always come to me in all their perplexities at school or in the family, and many times have I knelt with them to ask God's forgiveness, for their shortcomings and His blessing upon their future. My heart will be with them wherever I go, and my prayers for their welfare will daily go up to the throne of grace."

When my friend had finished her recital, I thanked her kindly and left her, thinking to myself, what an invaluable friend and teacher has this lady been to these six young men! Patiently, gently, and most lovingly she has borne with those wild, irrepressible boys, leading them on and on, until they have all come forward in the Church, and have with her commemorated the holy feast in memory of their dying Lord.

Six young men! trained, taught, watched over, and tenderly cared for by one frail, gentle woman! What a noble band to send forth into the world to take their places as Christians in the highest sense among their fellow-men! What jewels in her crown when the Master cometh and calleth for her!—*American Messenger*.

THE PRISONER OF THE VATICAN.

It must be the severest pang of Pius IX.'s unexampled affliction that it appears to be utterly incapable of being shown to the world in its true colours. Ordinary forms of distress—so Heaven has mercifully willed it—naturally clothe themselves with circumstances that strike the eye and enchain the ear, and move the secret source of human sympathy. Sorrow tells its own tale and breaks through disguises, but the Job of modern times is denied even his seemingly bed of ashes and his grateful potsherd. He has not even his comforters of that useful class that, like the east wind, provoke a healthy reaction. Pius IX. is surrounded

by everything that can mock the reality of his grief. He dwells in the most splendid and interesting palace in the world, whose acres of galleries are stored with the choicest treasures of art and of literature. He holds continual court, and receives every day the devoted homage, the generous contributions, the tender consolations and the absolute submissions of not less than a hundred million subjects spread all over the world. There is not a day that does not bring its offerings, its appeals, its responses to the voice of infallible authority. Every mail packet and every passenger ship on either ocean or hemisphere carries messengers to and fro between His Holiness and his subjects, or pilgrims to his shrine, or emissaries doing his will, or servants seeking his advice, or bearers of costly gifts. If he has been relieved from some temporal cares, that has its alleviation in the fact that both he and his people have vastly more liberty for their spiritual operations. So far as an outsider is permitted to guess at the state of the Papal finances, a potentate who receives tribute from all the world, but who has only to maintain a handful of theatrical soldiers in medieval uniform and accoutrements, and who is now relieved from the cost of Hausmanizing his capital, ought to be comfortable, if not wealthy. These contributions come, too, in the sweetest and most consoling of fashions. The Pope has not to levy Peter's pence, to fight for first-fruits, tenths, and fees of investiture, to squabble with kings and bishops for Papal provisions, or to sell indulgences by wholesale. The noble, the chivalrous, the patriotic, and the fair, come to kneel before the oldest throne in the world, bringing, no doubt in charming envelopes, solid realities of large, round sums. It is impossible to deny the readiness with which these delicate attentions are rendered, the ease and grace with which the work is done, and the substantial value of the result. The Pope's friends show admirable dexterity in the improvement of occasions and the choice of means. The Papal captivity has not only been the best got up thing, but also the most thoroughly utilized of all the events of this age. The "aged prisoner at the Vatican" was decidedly a happy idea, almost an inspiration, and it is to the Ultramontanes that the credit of conceiving it belongs.—*Advance*.

RELIGIOUS MOVEMENT IN ULSTER.

The work in Belfast goes on most wonderfully. In a large number of churches and schoolhouses in the town and suburbs, evangelistic services have been held every evening this week. The attendance is always large, and there are many inquirers. From Antrim come the good tidings that the nightly meetings there are crowded, and there is no meeting at which some do not find the Saviour. In Carrickfergus the services are still most interesting; and, in fact, all over the North of Ireland there seems to be a new spirit abroad, a spirit of inquiry about spiritual things, and especially about the way of salvation, such as we have not seen since 1859. There was one meeting this week which deserves peculiar mention—a service for women only, in Brown Square schoolroom, on Tuesday evening. The streets around are inhabited by the very poorest of our people. There was 300 or 400 women present; and the lady who presided, and who has been accustomed to conduct such meetings in London and elsewhere, speaks of it as the most earnest and attentive meeting she has ever addressed. Our noon prayer meeting has been exceedingly pleasant and profitable for the past few days. The attendance is good, the requests for prayer are many, and the proceedings very lively. 'Earnest and continued prayer' was yesterday requested 'on behalf of a young man who attended this meeting so long as health permitted, but who is now dying in consumption and is still out of Christ.' A clergyman remarked the other day, that those towns which, in the time of Chicago's distress, had come forward with their sympathy and money to her help, were now receiving a rich return from her—not in gold and silver, but in the faithful and wondrously successful labour of these two beloved brethren, whose words have been blessed by God to the conversion of so many souls.—*Times of Blessing*.

LIFE IN CHRIST.

BY J. W. BAILEY.

"In Him was life; and that life was the light of men."—*John i. 4.*

In studying the sixth chapter of Romans, my mind was riveted on the "life" there spoken of, and I thought it might be interesting to trace out what that life might be explained to be in the light of the "Word," which led me to the following.

In Gen. ii. 17, we read of a command of God to be obeyed by man on peril of death.

In Gen. iii. we read of disobedience of that command. Man therefore died, for God cannot lie.

In 1 Cor. xv. 22, we read, "As in Adam all die, even so in Christ shall all be made alive," and in the 21st verse, "By man came death, by man came also the resurrection from the dead."

"Life," therefore, is the restoration of that which Adam forfeited. And again, by disobedience Adam lost his right to something which Christ restored.

What did Adam lose or forfeit? Not natural, animal life chiefly, certainly; for Adam lived long, Abel the righteous offspring died early, while Cain, the unrighteous seed, lived long.

What did Christ restore? Not that spoken of above, surely. For sinners now live long, and Christians do die young. Neither was it faultless perfection. We do not find that in the Word, but we do find instead that in Christ we enter a condition of happy, filial, loving confidence in God, and of hourly and momentary victory over all known sin: thus living blameless every day, but not faultless.

Is it not then this daily, filial walk with God, which Adam lost, which Abel enjoyed, and which is a characteristic of all true Christians, and which gives unmingled joy to all who possess it.

In Gen. iii. we read that Satan said, "Yea, hath God said, Ye shall surely die?" How he doubts God's word. "Ye shall not surely die, for God does know that in the day when ye eat thereof your eyes shall be opened—knowing good and evil." How he twists God's meaning. While God spoke of that happy life in the presence of good only, even a loving, child-like confidence in God, Satan spoke of that self-life which doubts God, and perverts His words and providences to selfish ends, which self-life has indeed been active and made such fearful havoc in the world since. (Ps. xiv. 2, 3.)

Christ then came to restore this "life" which Adam lost. (1 Cor. xv. 21, 22; Eph. ii. 1, 5; Col. ii. 13.) From Adam to Christ there is an unbroken line of promise, prophecy, parable, type, and faith, pointing to this same "life." We see the prophets lingering, labouring to bring forth this life. (1 Peter i. 9-13; Matt. xiii. 17.) We see the patriarchs looking forward to it, and dying rejoicing in the glimmering which they caught. (Heb. xi. 7-13; John vii. 51, 52, 56; Luke ii. 26, 28-30.) The types of the Old Testament and the minutiae of the temple service pointing faith to it in eye and ear pictures. (John iii. 14-16; Heb. vii. 21-26; x. 1-22; xiii. 11, 12.)

The sweet singers of the Old Testament sang it in fullness of the poet's note. (Ps. xvi. 11; xxxvi. 9.) The angels came to herald it. (Luke ii. 10, 11; Matt. i. 21.) Jesus with His life of communion and walk with God, fellowship with and blessing to man, patient suffering and death, a willing captive, only to burst its bands by resurrection power, revealed it by the power of God. (John i. 4, 14, 16; Heb. ii. 9-14; Rom. vi.) The Epistles are full of its advent in living, practical power. (1 John v. 12; 2 Tim. i. 10; Col. iii. 3, 4; Gal. ii. 20; Rom. viii. 2.)

Revelation closes the Bible with full and free invitation to all to come and partake of this life. (Rev. iii. 1-5; xxi. 6; xxii. 17.) We thus find a golden thread running through the Bible, making what once seemed verses, chapters, and separate books one harmonious whole, revealing to us that God has provided a daily blameless walk with God called salvation and resurrection life, to which all who will are invited to come, and partake freely; that this involves the death of the self-life and is to be found in Christ. Thus we find a mine of golden treasure opened in the Bible, waiting for those who will work it.

Thus by comparing Scripture with Scripture we find jewels not imagined at first; even a Bible illuminated by the Spirit of God.—*Times of Refreshing*.

Miscellany

—*Times of Blessing*, Nov. 26: We are enabled, by the kindness of Dr. Thomson, to give the following extracts from a deeply interesting letter which he has received from a friend in Dublin:—

Nov. 12, 1874.

First of all, the expression on everybody's lips is, Wonderful, wonderful! What wonderful men! What wonderful meetings! What wonderful impressions! What wonderful changes! Everybody talks in this way, even those that have little sympathy with the work, and who even sneer at the whole thing. Never in Dublin was the gospel, the simple gospel of Christ, talked about so universally, or listened to by such vast multitudes—these multitudes comprising thousands that never heard the gospel before. It is a new era, even in the career of Moody and Sankey. The population here is different from anything they ever encountered, three-fourths being Roman Catholics.

However, there was for many months much earnest prayer arising to God. We now know that in families, in churches, and in united meetings, there was far more of this than we could have had any idea of. It was very widespread and earnest.

Then there was a spirit of expectation among the people that a great blessing was to be bestowed. Christian people, from the way they spoke, never seemed to have a doubt upon this point. Then, subordinate to this, most vigorous and energetic preparations for their coming were made—business men laying themselves out with heart and soul, with money, and time, and shrewdness, to make the necessary arrangements. At a cost of about £1500, the committee that was formed rented the Exhibition Palace and Metro-

politan Hall, circulated information, advertised, etc., in town and country. The whole city and country around were on the tip-toe of expectation; and no one that saw it will ever forget the first Sabbath when they commenced their work. The descriptions you may have seen in the papers are not exaggerated. Such a concourse never was beheld in Dublin. From about noon the throng never ceased to pour from all quarters to the Exhibition building. The service was at 4, and shortly after 2 the whole building was crowded, floor and galleries. I believe there were about 20,000 inside, and as many turned away, unable to gain admission. Such is the estimate of the manager of the Palace.

And the work has been making steady and undoubted progress. The goodness of God in giving us such a building,—a magnificent glass structure, a favourite place of recreation for the people,—and turning this place into a preaching house, cannot be sufficiently acknowledged. As all the large Protestant churches are Episcopalian, and therefore in no case open to the unordained men, I know not what we could have done had we not had this building, into which Protestants of all sections can enter without grudge; and Catholics also, very few of whom would have entered a church of any kind; and the poor and the rich alike. This is an important circumstance; it has a lesson for further operations in Manchester, etc., and especially in London, and I am glad that Mr. Moody is making it a precedent and pattern in the arrangements he is now making with a view to his visiting those cities.

Largely at first the audiences presented the appearance of being drawn mainly by curiosity. Careless people came to hear the singing, and good people had the look of being there very much for personal enjoyment. During the first two weeks the impression made did not appear to be very deep. The audiences kept up, but the community were not much moved by deep religious feeling. But I am happy to say that the signs that it is otherwise now are many and unmistakable. The inquirers are now very numerous. Last night there might be 400 women by themselves, and 200 men by themselves. More than the half that waited were not conversed with for want of workers, but a great many believed on the Lord. One feature I have observed which I think healthful, viz. that numbers of really anxious ones have returned night after night to be conversed with, wishing to meet the same minister or friend again, each night showing progress, and each night bringing friends and relatives. I have been in the inquiry room every night, and this has largely been my experience, and with most of my brethren it has been the same. This looks like making their calling sure; but more, it shows how the work is penetrating deeper and deeper into families. The work done in this direction outside far exceeds all that has been seen in the inquiry room. Hundreds, it may be thousands, have been awakened that would not enter the inquirers' meeting, or wait to be conversed with. Among my own people I have found this to be the case every day, while at the same time not a night has passed but I have met some of my own members, even some of my office-bearers, in the inquiry room in tears. The testimony of brethren all round is the same.

As to the Roman Catholics, a great many are undoubtedly attending the meetings, even a great many of the priests. Numbers of them have come to be conversed with. A few have been converted. But I would not set much by anything that has been accomplished in that way. More has been done in the way of disarming prejudice, and leading the masses to think favourably and speak well of evangelical preaching. For instance, I think the great proportion of Roman Catholic servant-girls have been at the meetings; and hearing nothing against their Church, and hearing both in the sermon and the songs a great deal about Christ, they are well pleased, and talk quite freely with one another and with the families about the matter. Thousands of the sacred songs and solos have been bought by them. Then the better classes, merchants, doctors, lawyers, talk freely about the whole thing. Several of them whom I know have come to me asking my opinion, and with some of them I have had most interesting conversation. A friend told me yesterday that he knew the manager of a large establishment, who is a Roman Catholic, who was attending at the Palace almost every night, and who said to him that he never saw so much inquiry among the men under him, all Roman Catholics, or heard so much serious talk among them upon religious things, as at present.

—True faith produces an immediate rest of soul from all carefulness and anxiety and settles it in great peace. This state of freedom from carefulness and anxiety will be as broad as the intelligence of him who exercises faith. Ignorance of the promises, and of Christ's official relations, and of what we may expect of him may prevent or break the soul's rest under certain circumstances or in certain emergencies. For example, suppose the soul to be ignorant of the declaration that "all things work together for good to them that love God," or of this, "My grace is sufficient for thee," or of this, "I will never leave thee nor forsake thee," or this, "As thy day is, so shall thy strength be." Then certain trials may throw the soul into a state of unrest and anxiety. I mention these merely as examples of how ignorance or a want of thoughtfulness may embarrass the spiritual life and break up the rest of a true believer, until he is informed or remembers what he has in the fullness of his blessed Saviour.—C. G. Finney.

TELEGRAPHIC NEWS.

London, 1st January: Latest advices report that Don Alphonso has re-entered Spain, and that Marshal Serrano, who has expressed his full acquiescence in the *Pronunciamento*, has gone to Madrid, where a Liberal Ministry has been formed.—News was received to-day that 50,000 miners in Wales had struck against a reduction of wages.

Madrid, 2nd: Don Alphonso has been peaceably recognized everywhere, and the movements have been effected without bloodshed.

London, 2nd: The *soi-disant* Nana has been officially declared to be an impostor.—H. M. Troopship *Malabar* has arrived home safely.—Obituary: M. Ledru-Rollin, and the Duke of Montrose.

4th: Heavy snow-storms are reported from Scotland.—The three survivors of those who escaped from the emigrant ship *Cospatrik* were picked up by the ship *British Sceptre*.

Madrid, 4th: A frigate will convey Don Alphonso from Marseilles to Valencia. Queen Isabella will remain in Paris. The Carlists have agreed to an Amnestiy, but they are however determined to continue the struggle.—The German Government have already recognised Don Alphonso.

London, 5th: The strike in Wales has partially terminated; the men are submitting daily.—Marshal Serrano and his family have retired into France.—His Holiness the Pope has published an Encyclical, in which he proclaims that a Jubilee is to be held during 1875.—General Richard Strachey has been appointed a member of the India Council.

6th: The Grand Opera at Paris was opened yesterday. The Lord Mayor and Sheriffs of London, who attended the ceremony in an English state carriage and duly attired in their official robes, were received with the greatest honours by Marshal MacMahon in the Champs Elysées.—There has been another colliery explosion near Rotherham, through which seven lives have been lost.—Don Alphonso starts from Marseilles for Spain to-day.—H. M. Troopship *Crocodile* has passed safely through the Suez Canal.—Obituary: Colonel Milward.

Paris, 6th: Marshal MacMahon has addressed a message to the National Assembly asking them to vote for the Bill in favour of a First and Second Chamber. This proposal the Assembly have rejected by 420 against 250 votes, and the Ministry will consequently resign.—Relative to the petition of 62 Frenchmen resident in Egypt, the Duc Decazes has announced in the Assembly that the Government will shortly introduce a Convention relative to the Jurisdiction in Egypt, which will be submitted for the approval of the Assembly. The Yellow Book, he stated, would shortly be issued and will contain documents relative to this affair. The Assembly will decide the matter. The Duc Decazes at the same sitting, referring to the petition of three French merchants of Alexandria, which complained of acts against them by the Egyptian Government, said that the matter should be one of constant attention on the part of the Government. Advices from Rome state that the Italian Chamber have decided upon making a national donation to Garibaldi.—It is said that the Carlists have fired on a Mecklenburg vessel which had taken shelter at Guetaria.

New York, 6th: Mr. Bristowe, the Secretary of the American Treasury, has suspended the monthly sales of gold owing to the limited amount in the Treasury.

7th: It is reported that an embroglio has taken place in the New Orleans Legislative, and that General Sheridan has intervened. The Conservatives have constituted a separate legislature. General Sheridan recommends that the White Leaguers should be declared banditti.

PASSENGERS SAILED.

Per P. and O. Str. *Geelong*, 4th:
For Southampton.—Mr. and Mrs. J. B. Henssey and child, Mr. and Mrs. J. B. Henssey and child, Mr. A. Ledgard, Surgeon J. Lloyd, Mr. J. H. Gibbins, Mr. A. Young, Mr. A. McIntyre, Mr. James Brossan, Mr. A. Thompson, Mr. F. Street, Mr. J. H. Grant, Mr. W. C. Dibbon, Mr. P. McDougall, Mr. G. Wilkins, Mr. H. Paecke, Mr. F. N. Smith, Mr. E. Sligh, Mr. E. Craske, Col. Combe, Master Beale, Mr. and Mrs. Thompson and child, Mr. T. Tomlinson, Mr. A. C. Anderson, Mr. Farrar, Lieut-Col. Purvis, Mr. W. G. Gibb, Dr. Roberts, Mr. Macdonald, Mr. Billington, Lieut Morgan R. E. and Mrs. Macdonald, and four children, Miss Pocock, and Mrs. Smith, and two infants.
For Brindisi.—Mr. W. B. Jones and Captain T. T. Carter.
For Venice.—Mr. B. T. Flinch, Col. F. E. Francis, Mr. Thos. G. Hill, and Mr. J. Morgan.

Per Str. *J. C. Stevenson*, 2nd, for Liverpool:
Mr. Eggleston, Mr. Griffiths, Mr. Graham, Mr. Luthye, Mr. Patterson, Mr. Blake, Mr. Hains, Mr. Wetherhead, Miss Hoggan and three children.

PASSENGERS ARRIVED.

Per P. and O. Str. *Savatra*, 7th:
From Venice.—Mr. and Mrs. Manuel, Mr. and Mrs. R. B. Goch, child and European female servant, Mr. C. J. Schjold, Mr. and Mrs. Payne, Mr. E. W. Ravenscroft, Capt and Mrs. Cruickshank, Dr. G. A. Watson, Mr. Dumbell, Mr. O'Hadellbauer, Mr. G. W. Goddard.

From Brindisi.—Captain Ridgway, Captain and Mrs. C. Harris, Mr. and Mrs. J. B. Campbell and servant, Mr. Miculuchi,

Mr. Robertson, Major O. B. C. St. John, Lieutenant I. B. B. Mr. and Mrs. Whyte.
From Southampton.—Mr. S. Carver.
Per Str. *King Arthur*, 7th, from Liverpool:
Miss Watling, Mrs. Sharland, Major and Mrs. Byrd, three children, an ayah, Mr. James, and Mr. Brooke.

Domestic Occurrences.

BIRTH.

SOMERVILLE.—On the 18th December, at Beawry, Hants, tana, the wife of James Somerville, L. R. C. P. S. Medical Missionary U. P. Ch. Scotland, of a daughter.

MARRIAGES.

WINCHESTER.—IRVINE.—At Surat, on the 28th December, by the Rev. Robert Montgomery, Charles Blake Winchester, C.S., to Clementina Janet, youngest daughter of the late Rev. Alexander Irvine, of Blair Athol, Perthshire.
HODGKIN.—STUBBS.—January 2nd, at Nassau, by Rev. W. Squires, J. Hodgkin, to Rebecca, daughter of the late P. Stubbs, Cotton Broker of Liverpool.
MCKENZIE.—SMITH.—January 1st, at St. Andrew's Church, Bombay, by the Rev. D. Macpherson, John McKenzie, Julgawn, to Eliza Grant Smith, Kilmarnock, Scotland.

DEATHS.

SEALY.—December 28th, at Oxford, of diphtheria, Constance Henrietta, youngest daughter of Major-General Sealy, R. A.
VERBAGE.—December 27th, at Kurrachee, Alfred Cyril Jenkins, the infant child of Alfred and Charlotte Elizabeth Verbage, aged 10 months and 23 days.
QUADROS.—On the 30th December 1874, Annie Adelaide, child of Mr. and Mrs. M. R. de Quadros, aged 2 years and 1 month.
FITZPATRICK.—January 8th, at Rampart Row, Dr. A. Fitzpatrick, Surgeon-Dentist, aged 67 years.
HALL.—January 6th, at the Byculla Club, Mr. A. C. Hall, Resident Engineer, Bombay and Baroda Railway.

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